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who flatly decreed that his daughter could marry no one but a priest. 159
(Not only are priests well provided for financially, but they can marry 793
only once. This means that they supposedly take exceptionally good 521
care of their mates.) Sava had already completed the commercial gymnasium, had studied for two years in a school for leaders of co-operatives, and planned to attend the university. In order to comply with the demands of his sweetheart's father, however, he interrupted his educational plans long enough to prepare himself for the ecclesiastical examinations, which he passed with credit. He was then assigned to the Dragalevtsy parish. Meanwhile he had married the young lady of his choice. Soon thereafter he obtained leave of absence from his church responsibility in order to complete his work in Finance at the Svoboden (Private) University in Sofia. He was highly respected by the people whom he shepherded and was vitally interested in their welfare.

There were often two or three kibitzers while the intelligentsia 557
played cards. These were lesser officials interested in advancement, or well-to-do peasants who wanted to hobnob with the controlling group. None of these hangers-on had been westernized to the point [291]
of wearing a tie, and some of them still wore the heelless, pointed pigskin sandals.

Oddly enough for a Bulgarian village, the veterinarian and 759 ●
physician were both women, who constantly found the patriarchal 562
traditions stumbling blocks to the winning of village support. The medical doctor was a Russian who had spent part of her childhood in San Francisco, but returned to the University of Petrograd for her medical training. After the Revolution she left Russia with her family.

The only other "educated" people in the village were the 875
teachers, eight in number, selected for their posts by outside school authorities rather than by the villagers themselves. Four of the eight had been born outside the pre-Hitler boundaries of Bulgaria, in territories which irredentist Bulgarians sought to recover permanently. Maria, for example, was from Dobruja, which was then a part of Rumania; Anna and Georgi were born in parts of Macedonia which

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sent samples of liquor and wine to Sofia to be examined. They also noticed what disposition was made of all sorts of waste and where manure was stacked. The doctor then wrote a report on the basis of which the mayor made a decree as to what changes were to be made. After thirty days the two made a second examination. The doctor usually found that the people did not really carry out these orders, and assessed a fine which the *Sekretar Birnik* had to collect. Such fines were imposed upon a baker who had been warned several times that his place was not clean enough. He did nothing to improve the situation, so he was fined five hundred leva to be paid within a month. If the fine had not been paid, he would have had to spend three days in prison for every one hundred leva due. A local confectioner was fined 22,000 leva ($266) for using saccharine, banned simply because the government had the monopoly of sugar.

Specimens of the village water supply, sent by the doctor, were examined at least once a month by the Institute of Public Health in Sofia. The doctor also had the right to analyze samples of all foodstuffs and household articles on sale, such as soap, cheese, sugar, pepper, and canned goods, but could hold the grocer responsible only for things which were unpackaged. Bread sold in the tavern and bakery was examined for an excessive percentage of water.

Vaccination against smallpox was scheduled three times in a village person's life: before he reached one year; when he reached seven, the age for going to school; and when he was twenty years of age. Typhoid inoculations were given only "if there are more than ten cases in the whole village." Diphtheria serum was given only in case of real need. Plans called for giving all school children the Pirquet reaction test for tuberculosis. In addition to the steps just mentioned, the doctor, through the *Obshtina,* organized a few health lectures during the winter and conducted a mothers' course. Young mothers especially were encouraged to visit the health station every week with their infants.

Assisting the doctor there was a midwife provided by the State, who aided not only in deliveries of infants but also worked with the children of school age and, in order to fill up her time, helped the doctor in her office work. She had had a gymnasium (secondary

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759 school) training and worked for two years in a lying-in hospital. The midwife, who had difficulty in winning the co-operation of the old *babi,* could not set a charge for her services but had to take only what the women gave. The State paid the midwife the equivalent of $16 each month. There was a health committee, composed of the doctor as chairman, the priest, the director of the local school and the mayor. The midwife attended unofficially. This committee met once a month to consider the problems of village hygiene and sanitation and tried to enlist public support for the doctor. The county doctor came twice a year without advance warning to visit the village doctor for the purpose of seeing if her reports were made out properly, if she exercised suitable control of the merchandise, and if she gave the school children proper supervision.

544 Another impact, of an educational sort, upon the traditional way of life was the *Naroden Universitet,* or People's University. This consisted of a series of lectures in the schoolhouse on such topics as these:

1. "Our National Awakeners: A Patriotic Talk"—by a local schoolteacher.
2. "Problems and Purposes of the Zadruga"—by the local president of this agricultural group.
3. "The Insurance of Cattle"—by a veterinarian from Sofia.
4. "Alcohol and Effects"—by a medical man from Sofia.
5. "What Village Homes and Food Should Be Like"—by a different medical man from Sofia.
6. "Concerning Faith"—by a priest from Sofia.
7. "Concerning Tuberculosis"—by the local doctor.
8. "The Cleaning of Seed"—by the district *agronom.*
9. "The Significance and Service of the Producers' Cooperatives"—by a former attorney and by the Superintendent of Cooperatives of the Bulgarian Agricultural Bank.

The mayor encouraged the peasants to attend in the hope that they would be inspired to improve their living conditions or become more loyal to the government.

871 656 Another educational group affected by the intrusion of the State was the school board. Formerly the peasants themselves controlled the board's membership, but it had become an ex officio body composed

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[651] people living in the district, been a part of the village Obshtina. This 178 area had always been referred to by the villagers as the Mahala, or 369 Quarter.

4. Repairs in the village, such as putting a wooden bridge back into commission after a heavy storm, could be made only after the Sofia authorities gave their approval. Thus, maintenance of roads and other services in the village were said to suffer.

[759] 5. No longer did the village have its own doctor, and it had even lost, so the villagers said, all the medical equipment including microscopes and blood-testing units which the village Obshtina had once owned. Instead, a doctor came at irregular intervals to render whatever medical services were required. This loss of medical equipment, even more than the loss of the physician's services, was a hard pill for some of the more active village leaders to swallow.

6. In place of the veterinarian, who formerly lived in the village, one came twice a week to examine animals and to see that the various veterinary regulations were observed.

But whether they liked it or not, the Dragalevtsy people were a part of Sofia, even to the extent of being included in the city's wartime rationing system. The old rural-urban differences persisted, reminding Americans of similar situations in the United States where the businessman's daylight saving time was anathema to the farmer.

159 As I tried to reconstruct the chief occurrences of the years in- 585 tervening between my departure in 1937 and the end of the war, I inquired often as to the whereabouts of some members of the intelligentsia whom I had known well. I learned that the mayor, who had been so helpful during my earlier visit, had given up his post during the days of German collaboration. Apparently he had disagreed with the local committee as to procedures and amounts of grain to be requisitioned from the peasants. He had already been suffering from ill health and could no longer stand the pressure of troubles, arguments, and dissatisfactions which each day brought to his office. From Dragalevtsy my mayor friend had been transferred to the picturesque village of Panchevo, which I shall long remember because of the lunch I had there one summer's day many years ago.